782 untary alms. Zakat, the tithe for the church, is not given
[93] by the Kanuri. Consequently the clergy are dependent entirely
[792] on sadaka. Koranic specialists who devote themselves entirely to study of the Koran, and to the teaching of the Koran are called Malams. The Malams are supported by sadaka which devout Kanuri are expected to give.

788 The fifth and last Pillar of Islam is the pilgrimage.
177 All who can manage the pilgrimage to Mecca (haj) without hardship are expected at some time to make this trip. The Mais and Shehus undertook the pilgrimage, and in fact, el Kanemi spent some years in Mecca. Large numbers of the Kanuri populace have also made the pilgrimage. Its effect has been to tie Kanuri society to the larger world of Islam, in that way to share in a larger community and to bring back to Bornu new ideas and new products. Pilgrims who travel across the width of Africa by truck from Lake Chad to the Red Sea, find that they have a common bond with other Moslems in the towns through which they pass.

78 The nature of religious observance among the Kanuri can be
182 seen in their adherence to the Pillars of Islam. But Islam
[576] enters into Kanuri life at numerous additional points: in the
[275] common greetings between two individuals when they meet; in the
[262] abstention from any form of alcoholic beverage which tends to
[777] be widely observed; in food taboos; in Koranic charms which most
[757] individuals wear; and in the use of ink from verses of the Koran
796 as cures for illness. Most life crises are marked by religious

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second day. This is the time for paying the zakat, the alms-tax. Rich men give away clothes and money as sadaka at this time so that they will have good luck. Poor people give away kola nuts and perfume. This is also the time when members of the various jili give small gifts to members of linked jili with whom they have joking relationships (nəngima). As the sun sets on the second day all women bang on their water storage pots to drive away the jinn (spirit) who brings sickness. On the second night everyone also bathes. People, women in particular, then go to the houses of Malams where the Malam reads a section of the Koran which is then repeated by those present. The Malam then assigns counting of prayer beads (tajimi) for each person. Later in the night dancing is held in a central area, and many guns are discharged. Little boys mill about knocking sparks off smouldering pieces of wood onto other little boys.

The last of the important festival days is the Prophet's Birthday, called variously Ngumɔri Kura (great festival), Nɒumɔri Kuguibe (kugui means chicken), since chickens are sacrificed at this time, or Mamaludu.

F. Marriage, Family and Household.

In the preceding chapter, the general features of Kanuri culture were presented and it was pointed out that this was largely ideal culture. The present chapter, in contrast, deals with a single community and describes behavior as it occurs